

*The Christian Warrior animated
and crowned :*

A

S E R M O N

Occasioned by the

HEROICK DEATH

Of the HONOURABLE

Col. James Gardiner,

Who was SLAIN in the

BATTLE at *Preston-Pans*,

September 21. 1745.

Preached at *Northampton*, Oct. 13.

By P. DODDRIDGE, D. D.

————— *Ille Timorum*
Maximus haud urget Lethi Metus : ———
————— *Ignavum REDITURÆ parcere Vitæ.*
LUCAN.

THE SECOND EDITION.

L O N D O N :

Printed and Sold by J. WAUGH, at the *Turk's*
Head in *Gracechurch-Street*. M DCC XLVI.

The Christian Ministry

S. E. R. M. O. N.

HEROIC DEATH

OF JAMES GARDNER

BATTLE OF FORT PINE



By J. W. L. GARDNER

BY J. W. L. GARDNER

THE BATTLE OF FORT PINE

THE BATTLE OF FORT PINE

THE BATTLE OF FORT PINE

THE BATTLE OF FORT PINE



T O T H E

RIGHT HONOURABLE the
Lady FRANCES GARDINER.

MADAM,

THE intimate Knowledge which
I had of COLONEL *GARDINER*'s Private as well as Publick
Character, and of that indeared
Friendship which so long subsisted
between Him and Your Ladyship,
makes me more sensible than most
others can be, both of the inexpressible
Loss You have sustained, and
of the exquisite Sense You have of
it. I might, in some Degree, argue
what You felt, from the Agony with
which my own Heart was torn by
that

that ever to be lamented Stroke, which deprived the Nation, and the Church, of so great an Ornament and Blessing: And indeed, MADAM, I was so sensible of Your Calamity, as to be ready in my first Thoughts to congratulate You, when I heard the Report which at first prevailed, that You died under the Shock. Yet cooler Reflection teaches me, on many Accounts, to rejoice that Your Ladyship has survived that dearest Part of Your Self; tho' after having been so *lovely and pleasant in Your Lives*, it would have been Matter of Personal Rejoicing, *in Death not to have been divided*. The numerous and promising *Offspring* with which GOD hath blessed Your Marriage, had evidently the highest Interest in the continued Life of so pious and affectionate a Mother: And I hope, and assuredly believe, there was a more important, and to You a much dearer Interest concerned,

as

as *GOD* may be, and is, *signally* *honoured*, by the Manner in which You bear this heaviest and most terrible Stroke of His Paternal Rod.

GOD had been pleased, *MADAM*, to make *YOU BOTH* eminent for a Variety of Graces; and He has proportionably distinguished *YOU BOTH*, in the Opportunity He has given You of exercising those, which suit the most painful Scenes that can attend a pious and an honourable Life. But when I consider, what it is, to have lost such a Man, at such a Time, and in such Circumstances, I must needs declare, that brave and heroick as the Death of the *COLONEL* was, Your Ladyship's Part is beyond all Comparison the hardest. Yet even here has *the Grace of CHRIST* been *sufficient for you*; and I join with Your Ladyship in adoring the Power and Faithfulness of Him, who has here so remarkably shewn, that He forgets not *His Promise* to
all

all His People *of a Strength* proportionable *to their Day*; that they may be enabled to glorify Him *in the hottest Furnace*, into which it is possible they should be cast.

To hear, (as I have heard from several Persons of distinguished Character, who have lately had the Happiness of being near Your Ladyship,) of that meek Resignation to the Divine Will, of that calm Patience, of that Christian Courage, with which, in so weak a State of Health and Spirits, You have supported under this awful Providence, has given me great Pleasure, but *no Surprise*. So near a Relation to so brave a Man might have taught some Degree of Fortitude, to a Soul less susceptible of it than Your Ladyship's. Nor is there any Doubt, but that *the Prayers* He has so long been laying up in Store for You, especially since the Decay of his Constitution gave him Reason to expect a speedy Remove,

move, will assuredly at such a Season *come into Remembrance before GOD*. And above all, the sublime Principles of the Christian Religion, so deeply imbibed into Your own Heart as well as His, will not fail to exert their Energy on such an Occasion. These, MADAM, will teach You to view *the Hand* of a Wise, a Righteous, and a Gracious *GOD* in this Event; and will shew You, that *a Friendship* founded on such a Basis, so very endearing, and so closely cemented, as that which has been here for many Years a Blessing to YOU BOTH, can know only a very short Interruption, and will soon grow up into a Union infinitely nobler and more delightful, which never shall be liable to any Separation.

In the mean Time, MADAM, it may comfort us not a little under the Sense of our present Loss, to think what *Religious Improvement*
we

we may gain by it, if we are not wanting to ourselves: And happy shall we be indeed, if we so *bear the Rod*, as to receive *the Instructions* it so naturally suggests and inforces. Persons of any serious Reflection will learn from this awful Event, how little we can judge of the Divine Favour by the visible Dispensations of Providence here: They will learn, (and it may be of great Importance to consider it, just in such a Crisis as this,) that no distinguished Degree of Piety can secure the very Best of Men from the Sword of a common Enemy: And they will see (written, alas, in Characters of the most precious Blood, that War ever spilt in our Island,) the Vanity of the surest Protectors and Comforters which Mortality can afford, at a Time when they are most needed.

These are *general Instructions*, which I hope Thousands will receive, on this universally lamented Occasion:

Occasion: But to You, MADAM, and to me, and to all that were honoured with the most intimate Friendship of this *Christian Hero*, His Death has a *peculiar Voice*. Whilst it leads us back into so many past Scenes of Delight, in the *Remembrance of which* we now *pour out our Souls within us*, it calls aloud, amidst all this tender Distress, for a Tribute of *humble Thankfulness* to GOD, that ever we enjoyed such a Friend, and especially in such an Intimacy of mutual Affection; and that we had an Opportunity of observing, in so many Instances, the secret Recesses of a Heart, which GOD had enriched, adorned, and ennobled with so much of *His own Image*, and such abundant Communications of *His Grace*: It calls for our redoubled Diligence and Resolution, in *imitating* that bright Assemblage of *Virtues*, which shone so resplendent in our illustrious

b

Friend:

Friend: And surely it must, by a Kind of irresistible Influence, *mortify our Affections* to this impoverished World; and must cause Nature to concur with Grace, in *raising our Hearts upwards* to that glorious Abode, where He dwells Triumphant and Immortal, and waits our Arrival with an Ardor of pure and elevated Love, which it was *impossible for Death to quench*.

Next to these Views, nothing can give Your Ladyship greater Satisfaction, than to reflect, how happy You made the amiable Comfort you have lost, in that intimate Relation You so long bore to each other; in which, I well know, that growing Years ripened and increased Your mutual Esteem and Friendship. Nor will Your generous Heart be insensible of that Pleasure, which may arise from reflecting, that *the Manner of His Death* (tho' in itself so terrible, that we dare not trust Imagination

gination with the particular Review,) was to Him, in those Circumstances, most glorious, to Religion highly ornamental, and to His Country (great as its Loss is,) on various Accounts beneficial. Far, very far, be it from us to think, that COLONEL *GARDINER*, tho' fallen by the Weapons of Rebellion and Treason, has *fought and died in vain*. I trust in GOD, that so heroick a Behaviour will inspire our Warriors with augmented Courage, now they are called to exert it in a Cause, the most noble and important that can ever be in Question, the Cause of our Laws, our Liberty, and Religion. I trust, that all who keep up a Correspondence with Heaven by *Prayer*, will renew their Intercession for this bleeding Land with increasing Fervour, now we have *lost one* who *stood in the Breach* with such unwearied Importunity. And I am well assured, that of the Multitudes
 who

who lay up His Memory in their in-
most Hearts with Veneration and
Love, not a few will be often join-
ing their most affectionate Prayers
to God, for Your Ladyship, and the
dear rising Branches of Your Family,
with those which You may, in Con-
sequence of a Thousand Obligations,
always expect from

MADAM,

Your Ladyship's most faithful

and obedient humble Servant,



Northampton.
Nov. 27. 1745.

P. DODDRIDGE.

--- Be thou faithful unto Death,
and I will give thee a Crown
of Life.

B

thickest Cloud, and soon emerges from it with an Accession of more sensible Lustre.

The Observation is verified in these Words, considered in Connection with that awful Providence, which has this Day determined my Thoughts to fix upon them, as the Subject of my Discourse ; the Fall of that truly great and good Man, COLONEL *GARDINER* : The endearing Tendernefs of whose Friendship would have rendered his Death an unspeakable Calamity to me, had his Character been only of the common Standard ; as on the other hand, the exalted Excellency of his Character makes his Death to be lamented by Thousands, who were not happy in any peculiar Intimacy or personal Acquaintance with him.

While we mourn the brave Warrior, the exemplary Christian, and the affectionate Friend ; lost to ourselves and our Country, to the Church and the World, at a Time when we most needed all the Defence of his Bravery, all the Edification of his Example, all the Comfort of his Converse : Struck with the various and aggravated Sorrow of so sudden, and so terrible a Blow, methinks there is but *one Voice* that can cheer us, which is this of the great *Captain of our Salvation,*

Salvation, so lately addressing him, and still addressing us, in these comprehensive and animated Words ; *Be thou faithful unto Death, and I will give thee a Crown of Life.*

With Regard to the Connection of them, it may be sufficient to observe, That *our Lord* in all these *Seven Epistles* to the *Asia-tick Churches* represents the Christian Life as a *Warfare*, and the Blessings of the Future State as *Rewards* to be bestowed on Conquerors. *To him that overcometh, will I give such and such Royal Donatives.* Pursuing the same *Allegory*, he warns the Church of *Smyrna* of an approaching *Combat*, which should be attended with some severe Circumstances. Some of them were to become Captives ; *the Devil shall cast some of you into Prison* : And tho' the Power of the Enemy was to be limited, in its Extent as well as its Duration, to the *Tribulation of Ten Days*, it seems to be implied, that while many were harassed and distressed during that Time, some of them should before the Close of it be called to *resist unto Blood*. But their great Leader furnishes them with suitable Armour, and proportionable Courage, by this gracious Assurance,

B 2 which

which it is our present Business farther to contemplate : *Be thou faithful unto Death, and I will give thee a Crown of Life.*

In which Words you naturally observe *a Charge*, — and *a Promise* by which it is enforced. — I shall briefly illustrate each, and then conclude with some *Reflections* upon the whole.

FIRST, I am to open *the Charge* here given : *Be thou faithful unto Death.*

Concerning which I would observe, that tho' it is immediately addressed to the Church at *Smyrna*, yet the Nature of the Thing and numberless Passages of the Divine Word concur to prove, that it is common in its Obligation, to all Christians, and indeed to all Men.

I shall not be large in explaining the Nature of *Faithfulness* in general ; concerning which I might shew you, that the Word here rendered *faithful*, has sometimes a Relation to the *Testimony* which God has given us, and sometimes to some *Trust* that he has reposed in us. In the former Sense, it is properly rendered *believing*, and opposed to *Infidelity* : *Be not faithless, but believing*

ing (a). In the latter, it is opposed to *Injustice*: *He that is faithful in that which is least, is faithful also in much*; whereas *he that is unjust in the least, is unjust also in much (b).* And it is in reference to this Sense of it, that *our Lord* represents himself as saying to the Man who had improved his Talents aright, *Well done, good and faithful Servant (c)!* Our deceased Friend was so remarkably *faithful* in both these Senses; so ready to admit, and so zealous to defend *the Faith once delivered to the Saints*; and so active in improving those various *Talents*, with which in Mercy to many others as well as to himself, *GOD* had intrusted him; that it was very natural to touch upon these Significations of the Word, tho' it has here a more particular View to another Virtue, for which he was so illustriously conspicuous, I mean, the *couragious Fidelity of a Soldier* in his Warfare.

In this Sense of the Word, it is opposed to *Treachery* or *Cowardice*, *Desertion* or *Disobedience* to military Orders. And thus it is used elsewhere in this same Book of the *Revelation*, when speaking of those who war under

(a) John xx. 27. (b) Luke xvi. 10. (c) Mat. xxv. 23.

under the Banner of *the Lamb, the King of Kings, and Lord of Lords*, the inspired Writer tells us, *they are called, and chosen, and faithful (d)*, a select Body of brave and valiant Soldiers.

This Hint will also fix the easiest and plainest Sense in which the Persons, to whom the Text is addressed, are required to be faithful *unto Death*: Which, tho' it does indeed in general imply *a patient Continuance in Well-doing (e)*, in whatever Scenes of Life Divine Providence may place us; yet does especially refer to *martial Bravery*, and express *a Readiness to face Death* in its most terrible Forms, when our great General shall lead us on to it. You well know this to be an indispensable Condition of our being acknowledged by him in the Day of his final Triumph: And of this he warned those that gathered around him, when he was first raising his Army, under the greatest Disadvantages in outward Appearance; expressly and plainly telling them, that they must be content to follow him *to Martyrdom*, to follow him *to Crucifixion*, when they receive the Word of Command to do it; or that all their Possession of Regard to him would be

(d) Rev. xvii. 14.

(e) Rom. ii. 7.

be in vain. *If any Man, says he, will come after me, let him deny himself, and take up his Cross, and follow me (f) : For he that loveth his own Life more than me, is not worthy of me (g) ; he does not deserve the Honour of bearing my Name, and passing for one of my Soldiers ; indeed he cannot on any Terms be my Disciple (h).*

This therefore is in Effect the Language of our Lord, when he says, *Be thou faithful unto Death* : It is as if he had said, " Remember all you of *Smyrna*, or of any other Place and Country, that call yourselves *Christians*, throughout all Generations, that you were by *Baptism* enlisted under my Banners : Remember, that you have as it were sealed, and subscribed your Engagement to me, by every *Sacrament* you have since attended ; " (as indeed it is well known, the Word *Sacrament* originally signifies a *military Oath*, which Soldiers take as a Pledge of Fidelity to their General :) " Remember therefore, that you are ever to continue with me, and to march forward under my Direction, whatever Hardships and Fatigues may lie " in

(f) Mark viii. 34.
(h) Luke xiv. 26.

(g) Mat. x. 37, 39.

“ in the Way. And remember, that if I
 “ lead you on to the most formidable Com-
 “ bat, you must chearfully obey the Word
 “ of Command, and charge boldly, tho’
 “ you should immediately die, whether by
 “ the Sword, or by Fire. Should you dare
 “ to flee, I am myself your Enemy ; and
 “ the Weapons which I bear, would justly
 “ be levelled at your own traiterous Heads.
 “ But if you bravely follow me, I know
 “ how to make you ample Amends, even
 “ in Circumstances when no Human Power
 “ and Gratitude can reach you ; for it is
 “ my glorious Prerogative to engage, that
 “ to those who are thus *faithful unto Death,*
 “ *I will give a Crown of Life.*” We are
 therefore,

SECONDLY, to consider *the Promise*, by
 which the Charge is enforced: *I will*
give thee a Crown of Life.

And here I might observe, — *a Crown*
of Life is the glorious Reward proposed,
 — and it is to be received *from the Hand*
of CHRIST.

1. *A Crown of Life* is the Reward proposed: Which we are sure in this Connection implies, both *Grandeur*, and *Felicity*; here, tho' rarely, connected together.

There is, no Doubt, an Allusion in these Words, to the antient, and I think very prudent, Custom of animating the Bravery of Soldiers by *honorary Rewards*, and particularly by *Crowns*; sometimes of *Laurel*, and sometimes, in some extraordinary Instances, of *Silver* or *Gold*; which they were permitted to wear on Publick Occasions, and in Consequence of receiving which they were sometimes intitled to some peculiar Immunities. But here our Lord JESUS CHRIST, conscious of his own Divine Power and Pierogative, speaks with a Dignity and Elevation, which no Earthly Prince or Commander could ever assume; promising *a Crown of Life*, and that (as was observed before) even to those who should fall in the Battle: *A Crown of Life* in the highest Sense; not only one, which should ever be fresh and fair, but which should give *Immortality* to the happy Brow it adorned; and be for ever worn, not only

as the Monument of Bravery and Victory, but as the Ensign of Royalty too: *A Crown* connected with *a Kingdom*, and with what no other Kingdom can give, *perpetual Life* to enjoy it; perpetual Youth and Vigour to relish all its Delights. And this is agreeable to the Language of other Scriptures, where we read of *the Crown of Life, which the Lord hath promised to them that love him (i)*; *a Crown of Righteousness, which the Lord the righteous Judge shall give (k)*; *a Crown of Glory, which fadeth not away (l)*. We may also observe,

2. That it is said to be given by CHRIST.

This some pious Commentators have explained, as intimating, that it is *the Gift of the Redeemer's free and unmerited Grace*, and not a Retribution due to the Merit of him that receiveth it. And this is an undoubted Truth, which it is of the highest Importance to acknowledge and consider. The proper *Wages of Sin, is Death*; but *Eternal Life is (in Opposition to Wages) the Gift of GOD through Jesus Christ our Lord (m)*. We should humbly
own

(i) Jam. i. 12. (k) 2 Tim. iv. 8. (l) 1 Pet. v. 4. (m) Rom. vi. 23.

own it every Day, that there is no Proportion between the Value of our Services, and *the Crown* which we expect to receive: Should own, that it is *Mercy* that pardons our Sins, and *Grace* that accepts our Services; much more, that crowns them. *Grace, Grace,* shall (as it were) be engraven upon that *Crown*, in Characters large and indelible: Nor will that Inscription diminish its Lustre, or impair the Pleasure with which we shall receive it. I could not forbear mentioning this Thought, as a Truth of the utmost Importance, which stands on the firmest Basis of very many express Scriptures; a Truth, of which perhaps no Man living had ever a deeper Sense, than our deceased Friend. But I mention it thus obliquely, because it may be doubted whether we can justly argue it from hence; since the Word *give* is sometimes used for rendering a Retribution justly due, and that in Instances where Grace and Favour have, in Propriety of Speech, no Concern at all (n).

But it is certain, that this Expression, *I will give thee a Crown of Life*, is intended

C 2

to

(n) Compare Mat. xx. 8. *Give the Labourers their Hire.* Col. iv. 1. *Masters, give unto your Servants that which is just and equal.*

to lead our Thoughts to this important Circumstance; that this *Crown* is to be *received from the Hand of CHRIST* himself. And the Apostle *Paul* evidently refers to the same Circumstance, in Terms which shew how much he entered into the Spirit of the Thought, when he says, *The Lord the Righteous Judge shall give it me (o)*: He himself, the great Judge of the Contest, whose Eye witnesses the whole Course of it, whose Decision cannot err, and from whose Sentence there is no Appeal: Alluding to the Judge who presided in the *Grecian Games*, who was always a Person of Rank and Eminence, and himself reached forth the Reward to him who overcame in them.

So that on the whole, when our Lord JESUS CHRIST says, *Be thou faithful unto Death, and I will give thee a Crown of Life*; methinks our devout Meditations may expatiate upon the Words, in some such *Paraphrase* as this. It is as if he had said, to you, and to me, and to all his People, “ Oh “ my faithful Soldiers, fear not *Death* in its “ most terrible Array, for you are immortal. “ *Fear not them that can kill the Body (p)*: “ You have a nobler Part, which they cannot “ reach;

(o) 2 Tim. iv. 8. (p) Mat. x. 28.

“ reach ; and I will undertake, not only
 “ for its Rescue, but its Happiness. I will
 “ answer for it, on the Honour of my
 “ Royal Word, that it shall *live* in a State of
 “ noble Enlargement, of triumphant Joy.
 “ Think on me : *I am he that liveth, tho’*
 “ *I was dead ; and behold, I am alive for*
 “ *evermore (q) : And because I live, you shall*
 “ *live also (r) ;* shall exist in a State, that de-
 “ serves the great and honourable Name of
 “ *Life* ; so that Earth in all its Lustre and
 “ Pleasure, when compared with it, is but
 “ as a Scene of *Death*, or at best as an amuf-
 “ ing *Dream when one awaketh (s).*”

We may also consider him, as pursuing
 this animating Address, and saying, “ My
 “ brave *Companions in Tribulation and Pati-*
 “ *ence*, you shall not only *live*, but *reign*.
 “ Think not, thou *good Soldier*, who art
 “ now fighting under my Banner, that *thy*
 “ *General* will wear his Honours alone. If
 “ I have *my Crown*, if I have *my Triumph*,
 “ be assured that thou also shalt have *thine*.
 “ Thou mayest indeed seem to *perish in the*
 “ *Combat* ; and thy Friends may mourn, and
 “ thine Enemies insult, as if thou wert ut-
 “ terly

(q) Rev. i. 18.
 lxxiii. 20.

(r) John xiv. 19.

(s) Psal.

“terly cut off. But behold, *true Victory*
 “spreads over thee her golden Wing, and
 “holds out, not a Garland of fading Flow-
 “ers or Leaves, but a *Crown* that shall
 “keep its Lustre, when all the costliest
 “Gems on Earth are melted in the general
 “Burning; yea, when the Luminaries of
 “Heaven are extinguished, and the Sun
 “and Stars fade away in their Orbs.”

“Nor will I,” does he seem to say,
 “send thee this *Crown* by some inferior
 “Hand; not even by the noblest Angel,
 “that waits on the Throne I have now as-
 “cended. Thou shalt *receive it from mine*
 “*own Hand*,” (from that Hand, which
 would make the least Gift valuable; What
 a Dignity then will it add to the greatest!)
 “Nor will *I myself* confer this Reward in
 “*Private*; it shall be given with the most
 “magnificent Solemnity. Thou shalt be
 “brought to me *before the assembled World*:
 “Thy Name shall be called over; thou
 “shalt appear, and I will own thee, and
 “crown thee, *in publick View*. Thy Friends
 “shall see it with Raptures of Joy, and
 “congratulate an Honour in which they
 “shall also share. Thine Enemies shall see
 “it with Envy and with Rage, to increase
 “their

“ their Confusion and Misery : They shall
 “ see, that while by their malicious Assaults
 “ they were endeavouring to destroy thee,
 “ they were only establishing thy Throne, and
 “ brightening the Lustre which shall for ever
 “ adorn thy Brow ; while theirs is blasted
 “ with the Thunder of resistless Wrath, and
 “ deep engraven with the indelible Marks
 “ of Vengeance. *This Crown* shalt thou
 “ *for ever* wear, as the perpetual Token of
 “ my Esteem and Affection : Nor shall it
 “ be merely a shining Ornament : A rich
 “ Revenue, a glorious Authority, goes along
 “ with it. *Thou shalt reign for ever and*
 “ *ever (t) ; and be a King, as well as a*
 “ *Priest, unto GOD (u).*”

They who enter by a lively Faith into
 the Import of these glorious Words, will
 (I doubt not) pardon my having expatiated
 so largely upon them. *We have believed, and*
therefore have we spoken (x) : And I ques-
 tion not, but that many of you have in the
 Course of this Representation prevented me
 in some of the *Reflections*, which naturally
 arise from such a Subject. Yet it may not
 be

(t) Rev. xxii. 5. (u) Rev. i. 6. (x) 2 Cor. iv. 13.

be improper to assist your devout Meditations upon them.

(1.) What Reason have we to adore *the Grace* of our Blessed Redeemer, which prepares, and bestows, such Rewards as these!

While we hear him saying, *Be thou faithful unto Death, and I will give thee a Crown of Life*; methinks it is but natural for each of our Hearts to answer, “ LORD, dost
 “ thou speak of giving a Crown, a Crown
 “ of Life and Glory to me! Too great, too
 “ great, might the Favour seem, if I, who
 “ have so often lifted up my rebellious Hand
 “ against thy Throne, might be allowed
 “ to lay down this guilty Head in the Dust,
 “ and lose the Memory of my Treasons,
 “ and the Sense of my Punishment together, in everlasting Forgetfulness. And
 “ is *such a Crown* prepared, and wilt Thou
 “ my injured Sovereign, who mightest so
 “ justly arm thyself with Vengeance against
 “ me, bestow this Crown *with thine own*
 “ *Hand*; with all these other Circumstances
 “ of Dignity, so as even to make my Triumphs thine own! — What is my strict-
 “ est

" est Fidelity to Thee? Tho' I do indeed
 " (as I humbly desire that I may,) conti-
 " nue *faithful unto Death*, I am yet but an
 " *unprofitable Servant*; I have done no more
 " than *my Duty* (y). I have pursued thy
 " Work, in Thy Strength; and, in Conse-
 " quence of that Love which Thou hast
 " put into my Heart, it hath been *its own*
 " *Reward*: And dost Thou thus *crown* one
 " Favour with another! — Blessed JESUS,
 " I would with all Humility *lay that Crown*
 " *at thy Feet*, acknowledging before Thee,
 " and the whole World, (as I shall at
 " length do in a more expressive Form,)
 " that it is not only *the Gift of Thy Love*,
 " but *the Purchase of Thy Blood*. Never,
 " never had I beheld it, otherwise than at
 " an unapproachable Distance, as an Ag-
 " gravation of my Misery and Despair, hadst
 " not Thou worn *another Crown*, a Crown
 " of Infamy and of Thorns. The Gems
 " which must for ever adorn my Temples,
 " were formed from those precious Drops,
 " that once trickled down Thine; and all
 " the Splendor of my *Robes of Triumph* is
 " owing to their being *washed in the Blood*
 " *of the Lamb* (z)." With what pleasing
 D Wonder

(y) Luke xvii. 10.

(z) Rev. vii. 14.

Wonder may we pursue the Thought ! And while it employs our Mind,

(2.) How justly may this awaken a generous Ambition to *secure this Crown* to ourselves !

Dearly as it was purchased by our Blessed Redeemer, it is most *freely offered to us*, to the Youngest, to the Meanest, to the most Unworthy. It is not prepared, merely for those that have worn an *Earthly Diadem* or *Coronet* : (Would to GOD, it were not despised by most of them, as a Thing less worthy of their Thoughts, than the most trifling Amusement, by which they unbend their Minds from the weighty Cares attending their Station !) But it is prepared *for you*, and *for you* ; even *for every one*, who thinks it worth pursuing, and accepting, upon the Terms of the Gospel Covenant ; *for every one*, who believing in CHRIST, and loving Him, is humbly determined through his Grace to be *faithful unto Death*. — And shall this glorious Proposal be made to you *in vain* ? Were it an *Earthly Crown* that could lawfully be obtained, are there not many of us, notwithstanding all its Weight of Anxieties,

ieties, and all the piercing Thorns with which we might know it to be lined, that would be ready eagerly to seize it, and perhaps to contend and quarrel with each other for it? But here is no Foundation for Contention. Here is *a Crown for each*; and *such a Crown*, that all the Royal Ornaments of all the Princes upon Earth, when compared with it, are lighter than a Feather, and viler than Dust. And shall we *neglect it*? Shall we refuse it, *from such a Hand* too, as that by which it is offered? Shall we so *judge ourselves unworthy of Eternal Life (a)*, as thereby indeed to make ourselves *worthy of Eternal Death*? For there is no other Alternative. — But blessed be God, it is not universally neglected. There are (I doubt not) among you, many who pursue it, many who shall assuredly obtain it. For their Sakes let us reflect,

(3.) How *couragiously* may the *Heads* which are to wear such a Crown, *be lifted up* to face all the Trials of Life and Death!

Those *Trials* may be various, and perhaps extream; but if *borne aright*, far from depriving

D 2

priving

(a) Acts xiii. 46.

priving us of *this Crown*, they will only serve to increase its Lustre. It is the Apostle Paul's express Assertion ; and he speaks, as transported with the Thought : *For this Cause we faint not, but tho' the outward Man perish, yet the inward Man is renewed Day by Day : For our light Affliction, which is but for a Moment, worketh for us a far more exceeding and eternal Weight of Glory ; while we look not at the Things which are seen, but at the Things which are not seen ; for the Things which are seen are Temporal, but the Things which are not seen are Eternal (b)*. Surely with this Support, we may not only live, but triumph, in Poverty, in Reproach, in Weakness, in Pain : And with this we may die, not only serenely, but joyfully. Oh my Friends, Where are *our Hearts* ? Where is *our Faith* ? Nay, I will add, Where is *our Reason* ? Why are not our Eyes, our Desires, and our Hopes, more frequently directed upward ? Surely one Ray from that resplendent *Diadem* might be sufficient to confound all the false Charms of these transitory Vanities, which indeed owe all their Lustre to the Darkness in which they are placed. Surely when *our Spirits are over-*
whelmed

(b) 2 Cor. iv. 16, 17, 18.

whelmed within us, one Glance of it might be sufficient to animate and elevate them; and might teach us ~~to~~ say, in the Midst of Dangers, Sorrows, and Death, *In all these Things we are more than Conquerors, thro' him that loved us (c)*. Thus have some triumphed in the last Extremities of Nature; and both the Subject, and the Occasion also, loudly calls us to reflect,

(4.) What Reason we have to *congratulate those happy Souls*, that have already received *the Crown of Life*!

When we are weeping over the cold, yea the bleeding Remains of such, surely it is *for ourselves*, and *not for them*, that the Stream flows. The Thought of *their Condition*, far from moving our Compassion, may rather inspire us with Joy, and with Praise. Look not on their pale Countenance, nor on the wide and deep *Wounds*, through which perhaps the Soul rushed out to seize the great Prize of its Faith and Hope; tho' even *those Wounds* appear *beautiful*, when earned by distinguished Virtue, by Piety to their Country, and their God. Look not on the Eyes closed
in

in Death, or the once honoured and beloved Head, now covered with the Dust of the Grave : But view, by an internal believing Eye, that different Form which the exalted triumphant Spirit already wears, the Earnest of a yet brighter Glory. *Their great Leader*, whose Care of them we are fondly ready to suspect, or secretly to complain of as deficient in such Circumstances as these, points (as it were) to the *white Robes*, and the *flourishing Palms*, which He has given them ; and calls for our Regard to the *Crowns of Life* which He has set on their Heads, and to the *Songs of Joy and Praise* to which He has formed their exulting Tongues. And do we fully and dishonour their Triumphs with our Tears ? Do we think so meanly of *Heaven*, and of *them*, as to *wish them with us again* ; that they might eat and drink at our Tables ; that they might talk with us in our low Language ; that they might travel with us from Stage to Stage in this Wilderness ; and take their Share with us in those Vanities of Life, of which we ourselves are so often weary, that there is hardly a Week, or a Day, in which we are not lifting up our Eyes, and saying with a deep inward Groan,

Ob

Oh that we had Wings like a Dove ! Then would we flee away, and be at Rest (d).

Surely with Relation to these *faithful Soldiers* of JESUS CHRIST, who have *already fallen*, it is Matter of no small Joy to reflect, that *their Warfare is accomplished (e)* ; that they have at length passed through every Scene in which their Fidelity could be endangered ; so that now, they are inviolably secure. How much more then should we rejoice, that they are *entered*, not only *into the Rest*, but *into the Joy of their Lord* ; that they *conquered*, even *when they fell*, and are now reaping the Fruits, the celestial and immortal Fruits, of that last great Victory ?

A Sense of *Honour* often taught the *Heathens*, when attending those Friends to the Funeral Pile who had *died honourably* in their Country's Cause, to use some Ceremonies expressive of *their Joy for their Glory* ; tho' that Glory was an empty Name, and all the Reward of it *a Wreath of Laurel*, which was soon to crackle in the Flame, and vanish into Smoak. And shall not the Joy and Glory of the *living Spirit* affect us, much more than *they* could be affected with the Honours paid to the *mangled Corpse* ?

Let

(d) Psal. lv. 6.

(e) Isai. xl. 2.

Let us then think with Reverence, and with Joy, on the *Pious Dead*; and especially on *those*, whom God honoured with any special Opportunities of approving their Fidelity, in Life, or in Death: And if we *mourn*, (as who, in some Circumstances, can forbear it?) let it be *as Christians*, with that Mixture of high Congratulation, with that erect Countenance, and that undaunted Heart, which becomes those that see by Faith their Exaltation and Felicity; and burning with a strong and sacred Eagerness to join their triumphant Company, let us be ready to share in the most painful of their Trials, that we may also share in their Glories.

And surely, if I have ever known a Life, and a Death, capable of inspiring us with these Sentiments in their sublimest Elevations, it was the Life and the Death of that illustrious *Christian Hero*, COLONEL GARDINER; whose *Character* was too well known to many of you, by some Months Residence here, to need your being informed of it from me; and whose *History* was too remarkable, to be confined within those few remaining Moments, which must be allotted to the finishing of this Discourse. Yet there

was

was something so uncommon in both, that I think it of high Importance to the Honour of the Gospel and Grace of CHRIST, that they should be delivered down to Posterity, in a distinct and particular View. And therefore, as the Providence of GOD, in Concurrence with that most intimate and familiar Friendship with which this Great and Good Man was pleased to honour me, gives me an Opportunity of speaking of many important Things, especially relating to his Religious Experiences, with greater Exactness and Certainty than most others might be capable of doing; and as he gave me his full Permission, in Case I should have the Affliction to survive him, to declare freely whatever I knew of him, which I might apprehend conducive to the Glory of GOD, and the Advancement of Religion; I purpose publishing, in a distinct Tract, *Some remarkable Passages of his Life*, illustrated by Extracts from *his own Letters*, which speak in the most forcible Manner the genuine Sentiments of his Heart. But as I promise myself considerable Assistance in this Work from some valuable Persons in the *Northern Part of our Island*, and possibly from some of *his own Papers*, to which our present Con-

E

fusions

fusions forbid my Access, I must delay the Execution of this Design at least for a few Months; and must likewise take Heed, that I do not too much anticipate what I may then offer to the Publick View, by what it might otherwise be very proper to mention now.

Let it therefore suffice for the present to remind you, that COLONEL GARDINER was one of the most illustrious Instances of the Energy, and indeed I must also add, of the Sovereignty of *Divine Grace*, which I have heard or read of in Modern History. He was in the most amazing and miraculous Manner, without any Divine Ordinance, without any Religious Opportunity, or peculiar Advantage, Deliverance, or Affliction, reclaimed on a Sudden, in the Vigour of Life and Health, from the most licentious and abandoned Sensuality, not only to a steady Course of Regularity and Virtue, but to high Devotion, and strict tho' unaffected Sanctity of Manners: A Course, (in which he persisted for more than Twenty-six Years, that is, to the Close of Life,) so remarkably eminent for Piety towards God, diffusive Humanity and Christian Charity, lively Faith, deep Humility, strict Temperance,

rance, active Diligence in improving Time, meek Resignation to the Will of God, steady Patience in enduring Afflictions, unaffected Contempt of secular Interest, and resolute and courageous Zeal in maintaining Truth, as well as in reproving, and (where his Authority might take Place,) restraining Vice and Wickedness of every Kind; that I must deliberately declare, that when I consider all these Particulars together, it is hard for me to say where, but in the Book of God, he *found his Example*, or where he has *left his Equal*. Every one of these Articles, with many more, I hope (if God spare my Life,) to have an Opportunity of illustrating, in such a Manner as to shew, that he was a living Demonstration of the Energy and Excellency of the Christian Religion; nor can I imagine how I can serve its Interests better, than by recording what I have seen and known upon this Head, known to my Edification, as well as my Joy.

But Oh, how shall I lead back your Thoughts, and my own, to what we once *enjoyed* in him, without too deep and tender a Sense of what we have *lost*! To have *poured out his Soul in Blood*; to have *fallen* by the savage and rebellious Hands of his

own Countrymen, at the Wall of his own House ; *deserted* by those, who were under the highest Obligations that can be imagined to have defended his Life with their own ; and above all, to have *seen with his dying Eyes* the Enemies of our Religion and Liberties triumphant, and to have *heard in his latest Moments* the horrid Noise of their insulting Shouts ; — is a Scene, in the View of which we are almost tempted to say, Where were the Shields of *Angels* ? Where the Eye of *Providence* ? Where the Remembrance of those numberless *Prayers*, which had been offered to GOD for the Preservation of such a Man, at such a Time as this ? — But let Faith assure us, that he was never more dear and precious in the Eye of his Divine Leader, than in these dreadful Moments, when if Sense were to judge, he might seem most neglected.

That is of all others *the happiest Death*, which may most sensibly approve our Fidelity to GOD, and our Zeal for his Glory. To stand singly in the Combat with the fiercest Enemies, in the best of Causes, when the whole Regiment he commanded fled ; to throw himself with so noble an Ardor to defend those on Foot, whom the whole Body which
he

he headed were appointed to support, when he saw that the Fall of the nearest Commander exposed those brave Men to the Extremity of Danger ; were Circumstances that evidently shewed, how much he held Honour and Duty dearer than Life. He could not but be conscious of the distinguished Profession he had made, under a Religious Character ; he could not but be sensible, how much our Army, in Circumstances like these, needs all that the most generous Examples can do, to animate its Officers and its Soldiers : And therefore, altho' when his Men would hear no Voice but that of their Fears he might have retreated without Infamy, he seems deliberately and rightly to have judged, that it was better he should sacrifice in such a Cause the little Remainder of his Life ; than attempt to preserve it by a Conduct, which might leave the least Room even for Envy and Prejudice to suggest, that the Regard to Religion and the Publick which he had so remarkably professed on all Occasions, was not strong enough to lead him to face Danger and Death, which Natural Bravery itself had in early Youth taught him to despise. He had long since felt the genuine Force of Honour sanctified by Piety ; and

confe-

consequently, had too just a Zeal for his King and Country, to bear the Thought of deserting the Trust committed to him in such an important Moment ; too warm a Love for the *Protestant Religion*, not to rejoice in a Call of Providence to bleed in its Defence. And therefore, that he might make the last and utmost Opposition in his Power to a Rebellious Crew, by whose Success (should it go on) an Inlet would be opened to the cruel Ravages of *Arbitrary Power*, and to the bloody and relentless Rage of *Popish Superstition*, he loved not his Life unto the Death (f). And in this View his Death was *Martyrdom*, and has, I doubt not, received the Applauses and Rewards of it : For what is *Martyrdom*, but voluntarily to meet Death, for the Honour of God, and the Testimony of a good Conscience ?

And if it be indeed true, as it is reported on very considerable Authority, that before he expired He had an Interview with the Leader of the opposite Party, and declared in his Presence “ the full Assurance he had “ of *an immortal Crown*, which he was “ going to receive,” it is a Circumstance worthy of being had in everlasting Remembrance :

brance : As in that Case, Providence may seem wonderfully to have united Two seemingly inconsistent Circumstances, in the Manner of his dying ; the Alternative of either of which he has spoken of in my Hearing, as what with humble Submission to the great *Lord of Life* He could most earnestly wish : “ That if he were not called directly to *die* “ *for the Truth,*” which he rightly judged the most glorious and happy Lot of Mortality, “ he might either *fall in the Field of* “ *Battle,* fighting in Defence of the Religion and Liberties of his Country ; or “ might have an Opportunity of *expressing* “ *his Hopes and Joys,* as a *Christian,* to the “ Honour of his Lord, and the Edification “ of those about him, in his departing Moments ; and so might go off this Earthly “ Stage,” as in the *Letter* that relates his Death, it is expressly said that he did, “ triumphing in the Assurance of a Blessed “ Immortality.”

How difficult it must be in our present Circumstances, to gain certain and exact Information, you will easily perceive : But enough is known, and more than enough, to shew how justly the high Consolations of that glorious Subject which we have been
con-

contemplating, may be applied to the present solemn Occasion. From what is *certain* with Relation to him, we may presume to say, that after He had *adorned the Gospel* by so honourable a Life, in such a conspicuous Station, GOD seems to have condescended, as with his own Hand, to raise him an illustrious Theatre, on which he might *die* a venerable and amiable *Speſtacle to the World, and to Angels, and to Men* (g); ballancing to his Native Land by *ſuch an Exit*, the Loſs of what future Services it could have expected, from a Conſtitution ſo much broken as his was, by the Fatigues of his Campaign in *Flanders*, where by his indefatigable Services in a very extream Season he contracted an Illneſs, from which he never recovered.

On the whole therefore, whatever Cauſe we have, (as indeed we have *great Cauſe*,) to ſympathize with his wounded Family, and with his wounded Country; and how decent ſoever it may be, like *David*, to *take up our Lamentation over the Mighty fallen, and the brighteſt Weapons of our War periſhed* (h); (and Oh, how naturally might ſome of us adopt the preceding Words too!) Yet after all, let us endeavour to ſummon up a Spirit,
like

(g) 1 Cor. iv. 9.

(h) 2 Sam. i. 27.

like that with which *he bore the Loss of Friends*, eminent for their Goodness and Usefulness. And while *we glorify GOD in him (i)*, as on so many Accounts we have Reason to do, let us be animated by such an Example to a Resolution of continuing like him, *stedfast in our Duty*, amidst Desertion and Danger, and all the Terrors that can beset us around. As He, having been so eminently *faithful unto Death*, has undoubtedly *received a Crown of Life*, which shines with distinguished Lustre, among those *who are come out of much Tribulation (k)*; let us be courageous *Followers of Him*, and of all the Glorious Company of those, *who thro' Faith and Patience inherit the Promises (l)*. Then may we be able to enter into the Comfort and Spirit of them all, and of *this Promise* in particular; and shall not be discouraged, tho' we are called to *endure a great Fight of Afflictions (m)*, or even to *sacrifice our Lives*, in Defence of our Religion and Liberties: Since in this Cause we know, if we should fall like Him, *even to die is Gain (n)*. We are assured upon the best Authority, that as He *fought the good Fight* with so he-

F

roick

(i) Gal. i. 24. (k) Rev. vii. 14. (l) Heb. vi. 12.
 (m) Heb. x. 32. (n) Phil. i. 21.

roick a Fortitude, and *finished his Course* with so steady a Tenor, and *kept the Faith* with so unshaken a Resolution, *there is laid up* for Him *a Crown of brighter Glory* than He has yet received, *which the Lord the righteous Judge will give* unto Him *in that great expected Day*: And we know, that it shall be given, *not unto Him only*, nor only to those who have had an Opportunity of distinguishing themselves by the most heroick Services or Sufferings in the Cause of their Divine Leader, *but unto all them that love His Appearance* (o). Amen!

(o) 2 Tim. iv. 7, 8.



A N

H Y M N

Sung after the SERMON.

I.

HARK! 'Tis our Heav'nly Leader's Voice
From his triumphant Seat :
'Midst all the War's tumultuous Noise,
How pow'rful, and how sweet !

II.

“ Fight on, my faithful Band,” he cries,
“ Nor fear the mortal Blow :
“ Who first in such a Warfare dies,
“ Shall speediest Victory know.

III.

“ I have my Days of Combat known,
“ And in the Dust was laid :
“ But thence I mounted to my Throne,
“ And Glory crowns my Head.

IV. “ That

IV.


“ That Throne, that Glory, you shall share ;
“ My Hands the Crown shall give :
“ And you the sparkling Honours wear,
“ While God himself shall live.”

V.

Lord, 'tis enough ! Our Bosoms glow
With Courage, and with Love :
Thine Hand shall bear thy Soldiers thro',
And raise their Heads above.

VI.

My Soul, while Deaths beset me round,
Erects her ardent Eyes ;
And longs, thro' some illustrious Wound,
To rush and seize the Prize.


F I N I S.

